1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

776 775 843 Besides his general function as supervisor of the course of things on earth, The-One-on-High is particularly concerned in birth. He sends the souls of the new-born into the wombs of their mothers. The souls (uyi'čit or uyi'rit) are hung up in the house of the deity on posts and beams. The duration of the earthly life of each soul is marked beforehand on thongs tied to them. A long strap indicates longevity; a short one, the early death of the child to be born. After death the human soul returns to The-One-on-High, who after some time sends it into a relative of its former owner, to be re-born. A drawing (Fig. 40) made by the Koryak Yulta of the village of Kamenskoye serves to illustrate the tale in which is described how the souls are hanging in the deity's house.

776 832 781 Two children of the Supreme Being are mentioned by name, — his son Cloud-Man (Ya'hal or Ya'hala'n) or Cloud-Maker (Ta''yañ), and his daughter Cloud-Woman (Ya'hal-ña'ut). Cloud-Man figures as the protector of young couples. Young men beat the drum, and appeal to him to turn to them the "mind" or heart of the girl, and *vice versa*. On the right side of a picture drawn by the above-mentioned Koryak (see Fig. 41) a girl is represented beating the drum in order to attract to herself the heart of a young man. The sounds of the drum reach the ears of Cloud-Man, who draws a line connecting the affections of the two young people. In one tale[1] Fog-Man beats the drum to attract the heart of Big-Raven's daughter. Cloud-Man causes Big-Raven to conceive the thought of marrying Yiñe'a-ñe'ut to her brother, and thus induces Yiñe'a-ñe'ut to flee to Fog-Man. For his mediation in love-matters Cloud-Man gets a sacrificial reindeer from the bridegroom after the marriage has taken place. In another tale[2] Earth-Maker (Tanu'ta), after his marriage, fails to follow this custom, and his bride ails and wastes away until he does his duty toward Cloud-Man.

773 776 821 The Supreme Being plays no active part in mythology, at least not in the myths collected by me; but there are numerous tales relating to Cloud-Man's marriage with Big-Raven's daughter Yiñe'a-ñe'ut, and to Cloud-Woman becoming Eme'mqut's wife. On such occasions, Big-Raven and his family ascend to heaven to visit with his divine father-in-law: and Cloud-Man, with his sister and other inhabitants of heaven, come down to Big-Raven's settlement to return his visit.

Only one tale[3] relating to The-Master-on-High, and containing coarse details, can be compared with the tales relating to Big-Raven. In order to cause rain on earth, Universe (Ñai'ñinen) attaches his wife's vulva to a drum, which he beats with his penis: and the liquid which is squirted out from the vulva falls down on earth as rain. In order to put an end to the incessant rain, Big-Raven and his son Eme'mqut turn into ravens and fly up to heaven. They cause the deity and his wife to fall asleep, and carefully dry their privates

[1] Tale 66. [2] Tale 111. [3] Tale 9.

1: Jochelson E-5 (1900-01) 1908 R'14 Koryak R'14

by the fire. On awakening, Universe is no longer able to produce rain by beating the drum, and thus it clears up on earth. It is interesting to note that this tale is told in order to put an end to rain or to a snow-storm. On the other hand, it must not be told in fine weather, lest it bring on rain or a storm. The tale was told to me during fine weather, and therefore a sacrifice to Universe had to be offered first. This was done by burning some fat, the idea being that the fire acts as an intermediary between the supplicant and Universe. However, I had to take upon myself the responsibility for the consequences.

MALEVOLENT BEINGS. — The first place among beings that are ill-disposed to mankind is occupied by the so-called kalau (*sing.* kala[1]), which correspond to the Chukchee kelet. The people of Paren call them also kalak or kamak; and among the Reindeer Koryak they are frequently called ñe'nvetičăm or ñi'nvit. However, the above-mentioned names for evil spirits are known among all the Koryak. The Koryak conception of their dual nature finds expression in their myths, and appeared clearly in conversation. The kala appears sometimes as an invisible being that kills people by supernatural or rather invisible means; and sometimes he appears as a common cannibal. His material and spiritual features are often intermingled.

The relations between the kalau and the Supreme Being were described to me by an old man named Yulta, from the village of Kamenskoye. At one time the kalau lived with The-Master-on-High in the upper world; but he quarrelled with them, and sent them down to our world. This resembles somewhat the biblical conception of the fallen angels. The official chief of the Reindeer Koryak on the Taigonos Peninsula used to tell me that The-Master-on-High sends the kalau to people when they do wrong, just as the Czar sends his Cossacks against those that are disobedient. Others told me that The-Master-on-High sends the kalau to the people that they may die, and that he may create other people. A similar story was told to me about Big-Raven. He sends the kalau down to the people to give them a chance to test the power of their incantations against diseases and death, which he had bequeathed to them. In one tale[2] the dead ancestors send the kalau from the underground world into the village of their descendants to punish the young people for playing games at night, and thus disturbing the rest of the old people.

According to Koryak ideas, the kalau constitute families, just like human beings, with an old man as the head of the family, his children, their wives, etc. I heard various accounts concerning the abode of the kalau, from which it may be concluded that several groups are distinguished, according to their place of residence.[3] Some live in the world under us. They have daytime

[1] See p. 21, Footnote 4.

[2] Tale 43.

[3] It is interesting to note, that, while the idea of evil spirits dwelling in the upper world is foreign to the Koryak mind, the Yakut subdivide their evil spirits (Abasyla'r), which correspond to the kalau, into upper (that is, heavenly), middle (earthly), and lower (or those of the underground world).

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

They protect hunters and travellers, and sacrifices are offered to them; but whether apa'pèl is applied to the hill itself, or to the spirit residing in it, I am unable to say. It would rather seem that the hill proper is the guardian. 776 823

The sun, the moon, and the stars also figure as animated beings. The sun is sometimes identified with The-Master-on-High. Whe shall see hereafter that special sacrifices are offered to the sun. In some tales[1] Sun-Man (Teike'm-tla'n) has a wife and children and his own country, which is inhabited by Sun people. In these tales it is told that Eme'mqut marries Sun-Man's daughter; while in another one[2] it is related that Sun-Man marries Yiñe'a-ñe'ut. On the other hand, we also hear that the sun as a luminary is swallowed by the raven, and set free by Yiñe'a-ñe'ut. 782

In one tale[3] the moon figures as a man, Moon-Man (Yae'lhr'mtla'n); while in another[4] she is a woman who is trying hard to induce Eme'mqut to marry her. 776 826

A Star-Man (Añayr'mtla'n) is also mentioned.[3] The sky is regarded as a country inhabited by a stellar people.

[1] Tales 12, 21. [2] Tale 19. [3] Tale 114. [4] Tale 29.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RYU

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by the frost,[1] and got into the underground world. There he found Yakut people, like those on earth. They had the same kind of horses, just the same horned cattle, the same kinds of houses, stalls, and storehouses; and the people were just the same. He went into a house, and found the people eating. He greeted them; but, instead of responding to his greeting, the host looked about the house, and said, 'What kind of an abasy' (evil spirit) is talking here?' Thus the new-comer discovered that he was invisible. As he was very hungry, he went up to the table and helped himself to meat, fish, and frozen cream out of dishes and wooden plates that were standing there, so that their contents disappeared rapidly. The host scolded his children for eating so much, saying that everything was disappearing very quickly. One of these children was a pretty young girl. Having satisfied his hunger, the Yakut sat down near her, embraced her, and, following the Yakut custom, smelled of her. All of a sudden the people noticed that the girl began to writhe, and that she had an hysterical fit. As soon as the Yakut left her alone, she quieted down. At night he lay down by her side, and when he embraced her she again fell into a fit. On the next day a shaman was called, who donned his attire and began to beat the drum. Then the Yakut sat down near the girl and embraced her, and again she writhed and screamed. Suddenly the shaman said, 'I see! it is a spirit from the middle earth above us, who is strangling her.' He made his conjurations, and finally entered into negotiations with the Yakut, asking him what he would like to have to leave the girl alone. The Yakut replied that he would leave the place if they gave him a black fox. The shaman gave him the fox, and exorcised him. Then he took him out of the house and showed him how to get out to the earth; and thus, after prolonged wandering, the Yakut returned home and told of his experience.[2]

773 821

The luminaries are supposed to be beings of the same kind as men. As stated before, the Sun (Ti'yktiy) is regarded as a deity, and is frequently identified with the Supreme Being; but in the tales he is regarded rather as a country inhabited by the Sun people, particularly by Sun-Man, his daughter and son.[3] In the incantation on p. 62 a woman of the country of the dawn is mentioned who is regarded as the sun. On the other hand, it is told that the Sun was swallowed by the raven.[3]

In some tales the Moon is described as a man;[4] in others, as a woman[5] whom Eme'mqut takes for his wife. In still another tale we meet with a Star-Man.[6]

I recorded the following names of stars: —

1. Ursa Major, Elwe'kyeñ ("the wild reindeer-buck") and Elwe'eñen ("wild reindeer star").
2. The Pleiades, Ke'tmet ("little sieve").

[1] In the cold of winter, when there is little snow, the surface-soil cracks, and forms wide rents, which in spring are washed out by the melting snow, and become regular ravines.

[2] Tales 12, 21. [3] Tale 82. [4] Tale 114. [5] Tale 29.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

3. Capella in the constellation of Auriga, Yeke'ñelaqlin ("driving with reindeer"). 773
4. The belt of Orion, Ena'nvenanāña ("the handle of a scraper") or Ulveyinitila'n ("he who carries the bow across"). 821
5. The Polar Star, Ačka'p-aña'ī ("nail-star").
6. The Morning Star, Pe'geten ("suspended breath").
7. The Milky Way, Ya''veyem ("clay river").

Fig. 58 represents a map of the starry sky drawn by the Koryak Ače'pin of Kamenskoye. In addition to the Milky Way, he seemed to know the following constellations and stars only: (1) Ursa Major, (2) the Polar Star, (3) the Pleiades, and (4) Orion. Besides, the last two constellations are placed on the left side of his map, instead of on the right. Apparently Ače'pin, who drew that map, made a mistake when transferring the stars from the vaulted sky to the map.

Fig. 58. Koryak Sketch representing Star Map.

The wind and the fog are also regarded as men living in settlements. Thus Wind-Man is called Kitt'himtila'n or Kitty-ni'myisa'n ("inhabitant of the village of the winds"); while Fog-Man is called Ytña'mtila'n, and Fog-Woman, Ytña'm-ña'ut.

There is no doubt that the primitive views of nature held by the Koryak are gradually breaking down. In spite of the fact that the Koryak come in contact only with the lowest representatives of Russian civilization, and that even the formal side of Christianity is being adopted by them very slowly, the new ideas presented in the mode of life of the Russians are destroying the Koryak beliefs at an ever-accelerating rate. Their religion is dwindling down to the mere observation of rites and of taboos the meaning of which is gradually being lost; and their religious myths are changing into meaningless tales and fables, or are being forgotten entirely. 773 177

It is very interesting to note that a critical attitude toward the ancient customs does not find equal expression in all places. For instance, the Reindeer Koryak of the Taigonos Peninsula have assumed a critical attitude toward the sacred fire-board. Their official chief told me that he has no longer a sacred fire-board, that he prefers to have real shepherds for his herd. He considers the drum, however, not only a family guardian, but also the guardian of the herd. I was unable to acquire for the collection an old drum from the Taigonos 779 177

23: Krasheninnikov N-3 (1736-40) 1764 Koryak

times to ſet little rods round their huts. When they kill a dog, one perſon holds it by the head, another by the tail, and a third ſtabs it in the ſide; when it is dead they ſtick it upon a ſtake, turning its face towards the neareſt burning mountain.

Their civil policy is as rude as their religious; they know nothing of dividing the year into months; they have names indeed for the four ſeaſons. They have only names for the four cardinal winds. Of the conſtellations they know the Great Bear, which they call, in their language, the wild rein-deer; the Pleiades they name the duck's neſt; and the Milky Way the ſcattered river.

The diſtance of places they reckon by their day's journey, which is between 30 and 50 verſts.

Before they were ſubject to the Empire of *Ruſſia* they never had any government or chief magiſtrate among them, only thoſe that were rich had ſome ſort of authority over the poor; nor before that did they know any thing of an oath. At preſent, inſtead of ſwearing upon the croſs or goſpel, our Coſſacks oblige them to hold a muſquet by the barrel, threatening, that whoever does not obſerve this oath will certainly be ſhot by a ball. This they are ſo much afraid of, that rather than clear themſelves by this oath, if guilty, they will confeſs their crime.

They are quite ignorant of all good manners, not only in common compliments, but in receiving ſtrangers, whom they treat with an air of ſuperiority. When they entertain their gueſts they don't oblige them to over-eat themſelves, as the *Kamtſchadales* do, but give them what they have in ſufficient plenty; their beſt victuals is fat meat, and all theſe barbarous nations are exceſſively fond of fat. The *Jakutſki* would loſe an eye for a piece of fat horſe fleſh, and the *Tchukotſkoi* for a fat dog. The *Jakutſki* know that the ſtealing of any cattle is puniſhed with the loſs of all their goods; yet, if they have an opportunity, they can't reſtrain themſelves from ſtealing a fat horſe, comforting themſelves amidſt